TOWN
&
OUNTRY
HURCH

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No. 109
October, 1955

The Grange and Maine Churches

MILDRED H. KELLEY

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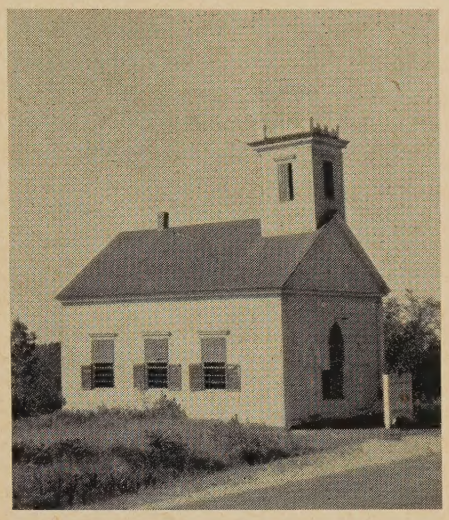

Troy, Me., Methodist Church

• "Never again will our community be without its heart," vowed the men and women of Seven Star Grange #73 in Troy, Maine.

For seven years the Troy church had been closed. The community is small and it seemed impossible to finance the repairing and redecorating of the building, to say nothing of raising money for a new heating system and the salary of a minister.

But too long had the boys and girls been without spiritual foundation upon which to build their lives —too long had they been without the beauty of religious music and the teachings of the Gospel. The elders were without the source of inspiration and comfort for their dimming years and those in middle life felt a hunger that could not be appeased with TV, social affairs and town business.

The "Core"

When the time came to discuss what this Grange with its 136 families could do to help its community as its promotion of the Community Service Project sponsored by the Sears Roebuck Foundation and the National Grange, one of the ladies rose and said, "What greater good could we accomplish for our community than to restore the core of its spiritual life, our church?"

Getting Started

First, a committee of five canvassed the town with pledge cards to meet its share of the salary of a pastor who would also minister to the communities of Unity and Dixmont. This proved surprisingly easy. Then came the search for a pastor. On July 1st, 1954, the Rev. and Mrs. Lloyd W. Jewett, Jr., came to the Unity parsonage from Beverly, Massachusetts. They are vitally interested in their work and Unity, Dixmont and Troy are fortunate in having them to minister to their spiritual needs.

Now Troy had a voice but its body was still weak, so a group of men and women spent 115 hours cleaning and painting and reglazing the windows from which many panes had been broken. The Extension Service bought two altar lights and are buying two for the rear of the auditorium. The rope on the bell was fixed and on Easter Sunday this year, the bell pealed forth in triumphant notes. The pastor had a capacity audience and the Grangers felt that their prayers had been answered.

Work has not stopped though. Because of the hazardous condition of the two wooden stoves which couldn't

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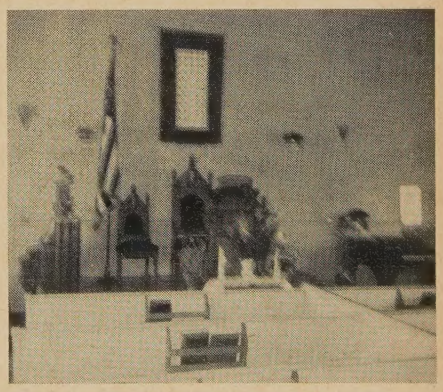


Easter Sunday in Troy Methodist Church

(*Continued from Page* 1)

possibly throw out sufficient heat, services were held last winter and spring in the new school, so suppers and other fund raising projects are being promoted by the Patrons of Husbandry (under the direction of its Master and Past Masters) for the purpose of installing two new oil pot burners and a coat of paint for the exterior.

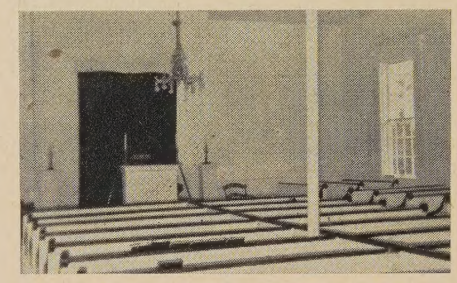
Last fall, Sunday school was organized and it is progressing well under the capable leadership of the Grange men and women.

First Congregational Church in Medway

In another small Maine village, separated by many miles from Troy but with the same crying need for spiritual guidance, the men and women of Wonder Grange (Medway in Penobscot County) started a project which won them second place in Maine for 1951 in the Sears Roebuck Foundation Community Service Project. Here's the tale of the church as told by Harold C. Beatham, Master of the Grange:

"I, the First Congregational Church of Medway," was born in 1870. I have stood firmly through the inevitable march of time, thanks to the strong native timber that the pioneers cut from the virgin forest and sawed in their own mill. For many years I prospered and was happy, but then came a change. My congregation became smaller and smaller until one Sunday no one came. The years sped by with only an occasional service during the summer by some young student minister trying to bring back, unsuccessfully, the days of my youth. Time had made changes in me, too, and although my back and sturdy frame were as strong as ever, my outer garb was in a sad state.

"Then it happened! One evening a group of men, spearheaded by members of Wonder Grange, descended on me with wrecking bars, shovels and chisels. The air was full of dust and cobwebs as they tore down the sagging plaster, repaired broken laths and boards. Day after day they came back. New wallboard went on and I began to feel better. Then the women of the Grange came and a new coat of inside paint raised my spirits still higher. Meanwhile, the Patrons were putting new asphalt shingles over my broad back and repairing my shattered front steps. Two coats of gleaming white paint further enhanced my appearance, and, high overhead, workmen repaired my broken belfry. On June 3, 1951, the Rev. Ernest Johnson reopened this humble church for religious service. How eagerly I pealed forth the glad summons and people gathered for this grand occasion.



First Congregational Church of Medway

"Since this wonderful reopening there have been a few changes. I have had two new pastors. Summer always makes me especially happy because it is during this season that my ancient walls resound with the youthful voices of the Sunday school classes.

"There was a time when I felt ashamed of my looks and heard people say that they couldn't hold services because I was unsafe, but now, thanks to the effort of the Grange, I can hold my head high and fulfill the duties for which I was conceived."

North Bangor Union Church

Another example of the close bond between the Patrons of Husbandry and the Church is the assistance given to the North Bangor Union Church by Bangor Grange #372 over a period of three years.

After being closed for some time, this church was reopened in 1949 for Sunday school and worship services, even though its equipment was inadequate.

In June, 1952, in connection with its annual Memorial Services, Bangor Grange, through its Chaplain, Mrs. Mary Chase, presented the church with a beautiful communion service, and in 1953 added the communion table. In 1954, the annual gifts included an electric clock, a Bible for the altar, and the installation of new lights. The Grange has also donated the use of its hall for parish fairs and suppers.

Danville Village Church

In this age of steam-heat, or electrically controlled oil-burners, the church-goer demands a more comfortable auditorium than his ancestors did, and this poses a serious problem for small parishes with limited funds.

Danville Junction Grange remedied this by raising the floor of the church auditorium three feet and building a basement under it. This doubled the floor space and provided more room for the Sunday school. The Grange also built a kitchen, put in water, fixed up the well with tile, installed a septic tank and flush toilet. Hurricane Carol or Edna knocked off the chimney so a new one had to be built. The men and women donated the labor and are still working on improvements. With prayers and "elbow grease," this church is becoming the pride of the village.

Community Service

The Ritual of the Patrons of Husbandry was composed by the seven founders of the order, one of whom was a Universalist clergyman. It was composed in an era when religion was an active and vital part of life and, therefore, it was based upon agriculture from the Old Testament. Inasmuch as the Chaplains and Subordinate Chaplains of many State Granges are active pastors, it is inevitable that when community needs are discussed, the first thought is of the "Little Church at the Crossroads." Seventy-five of the Granges hold annual *Go-to-Church Sundays*, either on Rural Life Sunday, Thanksgiving, Christmas or some other determined time. They assist with the decorations, the music and the services, and attend in a body—frequently joined by Juvenile Grangers.

There are countless instances of ange halls being donated for the of church money-raising projects. A large majority of Sunday-school chers in the rural areas are mem- rs of the Patrons of Husbandry d, conversely, a large proportion Grange membership is composed church members.

Harraseeket Grange (Freeport in ıthern Maine) gave the use of its ll for masses by The Catholic ırch during a time of stress and it s a Catholic Granger who made motion that this Grange give the e of its hall to the Protestant urch for Sunday services when its ifice was burned. Religious toler- ce and brotherhood of man are rking principles of the Grange.

The Patrons of Husbandry, with membership extending from boys d girls from five to fourteen in the venile Granges, and teen-agers and ults in the Subordinate, Pomona, ate and National Grange, is a oss-section of the American way of e, and the American way of life is sed upon faith in God and Coun- y.

It is not only in Maine but in ery Grange state that these ideas d plans are promoted for the ysical welfare of the buildings hich house the spiritual guidance town and village.

The open Bible upon the altar the center of the Grange room is significant and everlasting symbol the "Source of all Life" for the others and sisters of the Patrons Husbandry.

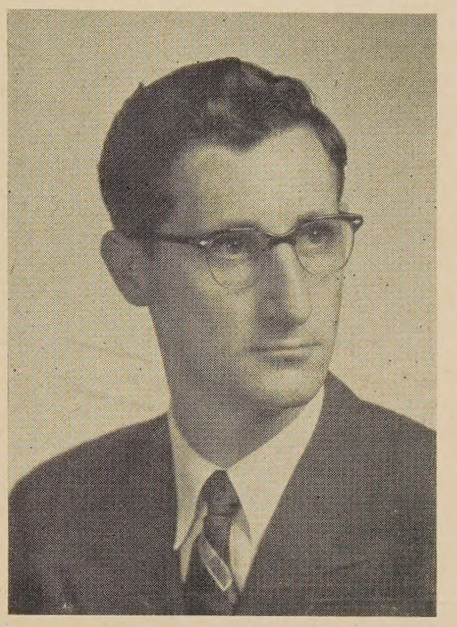
ıristian Stewardship of the Land

The printed report of a three-day nference on The Christian Stew- dship of the Land is now ready for stribution. Held at the Louisville esbyterian Theological Seminary, ouisville, Kentucky, June 2-4, 1955, e conference was called to consider e responsibilities of the church for ewardship of the land.

The report may be procured from ur denominational rural church ecutive or from the Department of own and Country Church, Na- onal Council of Churches, 257 ourth Avenue, New York 10, N. Y., r 40 cents per copy.

"Rural Minister of the Year"

• Robert Forester, pastor and co-ordinator of the McGready Cooperative Parish, was selected by his denomination to receive the award of Rural Minister of the Year at the General Assembly of the Cumberland Presbyterian Church at Lubbock, Texas, June 19th.



Robert Forester

Mr. Forester has been pastor of the Allsboro, Cherokee and Maud churches of Northeast Alabama since December, 1951. Under his leadership two of the churches have been completely remodeled and Sunday-school rooms, kitchens, heating systems and rest rooms have been added. The other church, Cherokee, has paid off its debt and is now planning an educational annex.

The programs of the churches have been broadened and the churches are now efficiently serving the peoples of the communities. New spiritual vigor is manifested in every department of the work.

The Allsboro Church was named a third-place winner for Alabama in 1954 by the Rural Church Development Program, sponsored by Emory University and the Sears Roebuck Foundation.

Mr. Forester was named Rural Minister of Alabama last year by the *Progressive Farmer* and was runner for the denominational award at the last General Assembly of the Cumberland Presbyterian Church.

—E. Colvin Baird

Music for Rural Churches

• CHANCEL is a spiritually focussed, non-profit organization that has been formed to offer good sacred music of all types through the use of good record players and fine sacred records to those rural and small-town churches that either have no music at all in their church services or have no means of providing for themselves through choir and organ the music other than hymns which add inspiration and depth to the worship service.

The Apirl issue of Town and County Church carried a description of "Chancel" and the way it works for rural churches. Hobart Mitchell, director of the organization will participate in the worship services at the 1955 Convocation on the Church in Town and Country, which will be held at Springfield, Massachusetts, October 18-20.

A new and highly unusual program that Hobart Mitchell has used is "Sermon-in-Song." This is a synthesis of sacred music and the spoken word. It has been used very successfully in college chapel services.

Hobart Mitchell will be glad to answer all questions about the services of this organization. His address is 500 East Lincoln Avenue, Mount Vernon, New York.

Your Harvest Festival

• Have you overlooked ordering *An Order of Service for a Harvest Festival?* If you have, you may still secure copies from your denominational board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies.

Five-Point Program in Missouri

RICHARD O. COMFORT

• The Synod of Missouri of the Presbyterian Church in the U.S.A. has worked out a five-point program during the past two years which has enabled it to tackle seriously the opportunities for town and country churches in that Synod.

Planning

When this program began several years ago it was discovered that there were not enough pastors to supply the town and country churches in the Synod. For that reason, the first part of the program dealt with Personnel.

We discovered that we had three problems in getting ministers. The first dealt with the low salaries that were being paid by some of the town and country churches in the Synod. Accordingly, the minimum salary of $3,600 with manse and some travel allowance was instituted.

The second problem dealt with inadequate manses, so a program of manse reconstruction and building was instituted.

A third program which enabled us to attract ministers was the establishment of Larger Parishes. These are on both denominational and interdenominational bases. We now have within the Synod of Missouri eleven active larger parishes, and others are in various stages of being formed. Through these parishes, the small churches are able to command the services of well-trained and capable pastors, and many of the churches are showing great growth under the leadership of these men.

The next part of the program dealt with Planning, which is being done on both a long-range and a short-range basis. Churches are beginning to face the question, "What will this church be like ten years from today?" They are also considering the question, "What is the purpose of this church?"

Goals

As pastor and laymen sit down together with various Presbytery and Synod committees to discuss the future, definite goals are being set for the work of the churches. In many cases, where the churches are not able to support themselves, help from National Missions is being supplied on a basis which will allow the church to become self-supporting in the near future. Thus, one church said that it needed a $1,000 supplement for this year. It was worked out that this amount would be reduced by $200 each year so that by the end of a five-year period the church would be on a self-supporting basis. Already some of the churches have been able to do a much better job on their finances than they thought they could and have become self-supporting in a much shorter time than they had originally planned.

The third word that seemed important is "Program." Many of the churches had no official program and many of them are now using the Town and Country Church Achievement Goals that have been developed over the past ten years through Presbyterian churches across the country. Some are beginning to organize committees around the seven-program areas which are listed in the Goals. These program areas deal with worship, administration, minister and people, evangelism, Christian education, cooperation and outreach, and stewardship. It is suggested that each church have a committe of at least two people dealing with each of these program areas.

When conferences come along which necessitate the attendance of laymen, the person selected is active on the committee and provision is made for him to bring back the message of the conference to the local church. Thus, if there is a conference on evangelism in the area, a person on the local committee on evangelism goes to the conference. When he returns, he is given an opportunity to share his findings with the committee on evangelism an also with the entire congregation.

It Takes Time

The fourth word that marks th program that is developing in th Synod of Missouri is "Persistence We have discovered that it tak quite a while for a church to chang its way of thinking and working, bu it is remarkable what progress ca be made when people have a past to do some long-range and shor range planning, and they have a d finite program for the work of th church.

The fifth word that is necessary a final part of the program is "Pe spiration." We may feel that th Spirit of God is working with us i this program but it also takes har work on the part of ministers an laymen throughout the Synod. Th committees of the local church, Presbytery, and of Synod are a tively at work in developing a stron and aggressive program for th Town and Country Church in th Synod of Missouri. Good progre has been made, but we are lookin forward to even greater accomplis ments.

Miracles of Abundance

• Blessed are those who see brotherhood; their battlefields sha be turned into cornfields and the war colleges into ag colleges.

Blessed are those who utilize pe controls; their harvests shall b multiplied and their villages fe more nutritiously.

Blessed are those who improv their soil; their yield shall be thre fold and their childen enriched.

Blessed are those who foster dem cratic ownership; verily their vot are cast for plenty and peace.

Blessed are those who are ded cated, for by them is justice esta lished, greed curtailed, and abu dance distributed.

AND THERE SHALL BE N NEED ANYMORE.

—JAMES D. WYK

Town & Country Church

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ontributors of articles to TOWN AND NTRY CHURCH speak for themselves and for the National Council of Churches sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Poet of the State of Maine

BENSON Y. LANDIS

Robert P. Tristram Coffin got many of his poems from the people of Maine. By the time the Pulitzer Poetry Award of 1936 was given to him for the book of poems, *Strange Holiness,* of 1935, he had already published six volumes of verse and thirteen books in all. He celebrated the common life, and sang of its quality. He touched the ordinary things on a Maine farm, and thereafter they assumed a universal interest. (I had begun to gather sources about him for this series on American poets with rural flavor, when his sudden death on January 20, 1955, was announced.)

Unique Teacher

He looked like a pirate, so he used to say. One summer visitor to Maine, an admirer, insists he looked more like a jolly bar tender. His friends burst with anecdotes about him. Although a teacher, he disliked both pedants and pedantry. The colleagues of the late poet on the Bowdoin faculty tell me that he performed a unique service. He taught his classes with sparkle and skill. He contributed to American literature. He conducted informal classes and seminars in his home. He constantly urged his students to say the best things they could about life, with special reference to the things they saw around them.

Mr. Coffin believed (Herbert Brown, managing editor of the *New England Quarterly,* writes in a letter) that "poetry can still be a *public* function, as it once was . . . and can convince people of the possibility of design in living, and supply the pattern that once was inherent in religion but that religion is losing for many today." (The quotation was from Coffin.) This conviction of the poet impelled him to give public readings, in which he delighted. Further, writes Mr. Brown, Mr. Coffin belonged to that school of poets who profess an obligation to be clear. Conversely, he did not have patience with those poets who are of "the cult of unintelligibility."

Much of Mr. Coffin's writing was autobiographical, and it will be evident to any reader that he was not anti-romantic. As a child he wrote several books full at as early a time as he could remember. He records that "he made the books of wrapping paper that came around meat and had blood stains on it that sometimes got in the way of the words and pictures." Also, he illustrated his own writings at an early age, a practice he continued in later years, when as an amateur artist he sometimes drew illustrations for jackets of his books.

Mr. Coffin wrote a life of his father, *Portrait of an American.* He recalls his father singing ballads and hymns as he worked. He could later in life only think of his father and hard work when he thought of God. He records that his father "had been working because he loved work as he loved life, because work *was* life, and because it was good." His father also loved to read Shakespeare aloud, and was a draftsman and painter. But he did other things well—he was also a mill-hand, carpenter, fisherman, farmer, shop-keeper, hunter, and sailor.

"Georgics" from Maine

Mr. Coffin, who called himself alternately Peter and Tristram, had been on the faculty of Wells College, Aurora, N. Y., when he was asked to join the faculty of Bowdoin, in 1934, in the town of Brunswick, Maine, where he was born. He had now come home, where he wished to be, in his "own college." Here he could fish for trout in the same stream that Hawthorne had fished. He also acquired a summer home on the Maine coast, a sea captain's house with at least twelve fireplaces. "My coast is so beautiful it is sorry to be done. . . . A man should choose with careful eye the things to be remem-

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(*Continued from Page* 5)

bered by. . . . The breathless island ends. . . ."

He wrote as Virgil wrote, notes a discerning writer of editorials in the *New York Herald Tribune.* He produced Maine "Georgics." "His prose made Maine come alive, from a juniper bush to a halibut head, from a sassafras bush to a hunk of spruce gum. For him red clover could stand 'with honey in its breath, waiting for the whisper of the scythe.' " He made poems about two small boys of his own: "Small brothers of the sun . . . with blue agates for eyes."

Artist and Prose Writer

He wrote not only of Maine. A few weeks before his death, the *Herald Tribune* published his poem, "Vermont Looks Like a Man." Here occur: "Vermonters bend to the beauty of milking. . . . Turquoise skies and stars come crowding. . . . Vermont is a land of earth downrights."

"Church bells in the throats of hounds" always seemed to me one of the most appealing phrases. When a buck went into the water he "dove straight into the silver." When he swam, "two ripples full of cut diamonds flowed away from his neck."

Mr. Coffin was poet, prose writer, artist, teacher, and lecturer. In 1937 he was author of the book, *Kennebunk, the Cradle of Americas,* the first volume in the famous series on the rivers of America. He enjoyed reviewing books about Maine, of which there were many, and on these he always commented with authority.

Preference: Rural

A recipient of high academic honors, a Rhodes scholar, he preferred the rural life of Maine to a "mechanized, streamlined, and brassy" civilization, the *New York Times* noted in an editorial. "Urban civilization repelled him; it was axiomatic to him that country living was superior to city life, that a man could get down to things that count only when he was close to earth and to nature." The editorial observes that his verses were at times "rough-hewn, unplaned or homespun. . . ." What of it? He prizes highly things rough-hewn, unplaned and homespun.

"Poetry is saying the best one can about life," wrote Mr. Coffin in the Preface to his *Collected Poems* (Macmillan, 1948. $6.00). In a sort of "credo" he wrote: "The Elizabethan poet thought and felt in whole designs. He loved the round, vast subjects: death and time and the sufficiency of man. Being a poet meant, to him, being a trafficker in universals. Universals often seem archaic today. The Elizabethan sureness and richness are gone from the world. Yet I think there is still the possibility of a poet's being a reaffirmer of life and a believer in certain compact and lasting fundamental patterns that it is the salvation of mankind to believe in. In my own poetry I have come to believe in them more and more. So I wish to put down here some very elementary thoughts on the ancient art which I practice as a modern. I run the risk of appearing naive to some modern critics. But I am willing to take the risk."

(In a second article I wish to take an appreciative look at certain of the poems that came from the people and those that deal with country churches and distinctly religious issues.)

"Minister of the Year"

• Henry Morton Ruffin was designated as "Minister of the Year" at the 1955 session of the Virginia Rural Ministers' Summer School at Virginia Polytechnic Institute. This is the first time that a Negro has been given this honor in the state of Virginia. On behalf of the Virginia Polytechnic Institute and the Virginia Council of Churches, Dr. Minor C. Miller, Executive Secretary of the Council, read the citation and presented the certificate.

Henry Morton Ruffin was born in King and Queen County, Virginia, where he attended the Industrial School which was founded by his father. He entered Wayland Academy in 1916 from which he graduated with honors in 1919. He holds the Bachelor of Arts degree and the Bachelor of Divinity degree from Virginia Union University of Richmond.

Upon graduation from Virginia Union University, Mr. Ruffin became principal of the Caroline County Training School from which he was transferred in 1926 to the Northumberland County Training School with which he was identified until 1946. During this period of service he saw the school grow from an enrollment of twenty-six pupils in 1926 to an accredited high school with one hundred and eighty pupils in 1946.

In 1946, Mr. Ruffin was granted a graduate scholarship by the Home Missions Council of North America. During the next four years, he studied at Drew University and at Union Theological Seminary. During the past six years Mr. Ruffin has lectured on some phase of Sociology and Rural Church work in various Protestant church assemblies in twenty two states. Since 1946, he has been a regular member of the faculty of Virginia Union University.

In 1926, Mr. Ruffin became the pastor of the Shilo Baptist Church at Beverlyville, Virginia. During this period of nearly thirty years, the church has enjoyed a steady growth in membership. Outpost Sunday schools have been maintained and the church budget has grown from $2,600 in 1925 to $21,000 in 1955. Under the inspiration and leadership of its minister, the Shilo Baptist Church has given outstanding leadership to other churches of Virginia through the General Baptist Association and Allied Bodies.

For Fair Autumn Weather

• O God, who dost hold the elements in rein, we thank thee for the favorable weather which recently has visited us. For relief from the intensity of heat and for cool nights bringing the benediction of sound sleep, we praise Thee. May the joy we have in Thee ever carry us through any weather. *Amen.*

—Mark Rich

Evangelistic Effectiveness in Rural Churches*

In one sense, the evangelistic task the same in the rural church as it in the city church. Yet there are rtain aspects of the task in the all community that warrant special tention. Some of these are pointed by the Rev. William Kastning in recent study of the evangelistic proams of 149 town and country urches connected with the Ameri- n Baptist Convention in the far estern states.

opulation Characteristics

Factors of different types influence e evangelistic effectiveness of a wn and country church. Popula- on characteristics and movements e of special importance. In these ays of rapid mobility, the church ould be constantly alert for people ho are moving into its area. Of qual concern are those persons (es- ecially the younger set) who will be aving the small community and ho need preparation for Christian llowship in the urban communities which they move.

The rural-non-farm population ust be given more consideration in ur planning, for this group has een growing so rapidly (39 percent crease in fourteen years) that there little doubt that certain adjust- ents will need to be made in the rogram of any town and country urch which hopes to minister suc- ssfully to the total population of s community. The population ensity, too, enters into the effective- ess of the evangelistic program; the umber of people that any one urch can expect to enlist is limited many rural areas.

Since the rural population pro- uces a considerably higher percent- ge of children than urban residents, e rural family—particularly the ildren and youth—should occupy position of top priority in the town nd country church program. And nce there are more men than wom- n in the rural population, some special attention should be given to reaching the men of the community.

Sociological Factors

Certain sociological factors also need to be considered. Among them is the more personal acquaintance of rural people with each other. This makes it more difficult to enlist rural Christians in personal visitation evangelism, as church members tend to be hesitant about attempting to enlist people whom they have known intimately for years. But wherever they are persuaded of the reasonableness of Christ-like friendliness and Spirit-guided witnessing, and follow Jesus' plan of going two by two, the results are most gratifying.

The evangelistic effort is helped by this more intimate acquaintance in that a constructive Christian witness may be more openely observable, thereby making a stronger appeal to unchurched people of the community. If the church has antagonized the people of the community in some way, however, its work could be seriously hampered by these intimate personal relationships. The opposite, of course, would be just as true.

Another sociological consideration is the matter of the social stratification of rural society. While this may not be generally conspicuous, there are often those who occupy a very unfavorable position who present a particular challenge to the church. Chief among these are the agricultural laborers and migrants. In almost every community there are some people who occupy less favored

(*Continued on Page* 8)

G. & M. Heilman from A. Devaney, N. Y.

(*Continued from Page 7*)

positions in the social scale, and the church must take care lest it be guilty of ministering only to select portions of the population.

The characteristic attitudes of rural people also need to be kept in mind. Among these, that of "rugged individualism" is apt to be prominent. This may not be manifested as clearly as in pioneer times, but in certain areas it still wields a strong influence. While it may have a restraining effect upon evangelistic response, particularly among the men, it can be used to advantage in encouraging people to make their own decisions for Christ and the Church.

Economic Conditions

Economic factors affect evangelism because they effect both the type of ministerial leadership which the church may have and the facilities which the church possesses. Increased farm income should make possible a more adequate program through which evangelistic activity may take place. On the other hand, increased mechanization may bring about a declining rural population which vitally affects the evangelistic potential of the church. Electrification, better roads, and better means of communication also have their bearing upon the rural church program. In some areas the development of reclamation projects which open up new land by irrigation presents a real challenge.

Some of the handicaps which face us in the realm of rural evangelism have to do with the church itself. Not the least of these is the problem of over-churching in some areas, decreasing the individual church's chance of growth; and of under-churching in other sections, decreasing the possibility of every person coming under the influence of the church. Another serious handicap is found in the ministerial leadership available for rural fields, both as to quality and quantity. Many rural ministers do not have adequate educational preparation. And of course when 3900 churches are served by 2500 pastors (as one study states), it cannot be expected that all of these churches can produce evangelistically as well as churches which can command the full-time ministry of a pastor in each church.

The knowledge of these factors should certainly not be used as an excuse for doing a poor job in the rural field. Rather, through a realistic facing of the problems involved, we should be encouraged to find solutions which will lead to greater effectiveness.

Evaluation

When we consider an evaluation of the evangelistic effectiveness of the local church, the best index is apparently the percentage growth in resident membership compared to the percentage growth of population in the community. As noted above, in approximately 50 percent of the 149 churches studied by Mr. Kastning, the rate of membership growth exceeded the population growth rate of the community. But 25 percent were not able to keep pace proportionately with community growth, and 25 percent failed to gain enough new members to ensure growth of membership.

The church school seems to stand in direct relation to evangelistic effectiveness, since 55.7 percent of the baptisms in these churches were credited to the church schools. The strength of youth organizations was also closely related, and the fact that the most effective churches had men's organizations suggests a possible correlation here. In other words, the stronger and more comprehensive the total church program, the more effective the church in evangelism. To quote Mr. Kastning, "a widely diversified range of activities is analogous to diversified farming in comparison to one-crop farming, or to having a half-dozen hooks on your fishline instead of just one."

Another interesting observation was the higher the degree of evangelistic effectiveness, the higher was the per capita giving. There were also definite indications of the beneficial effect of special denominational concerns and programs for the rural church.

Conclusions

If this study of churches in the West is indicative of the total situation, it seems possible that as high as 50 percent of the town and country churches of this denomination fall short of real evangelistic effectiveness. This presents a real challenge. Strong elements in the evangelistic programs appear to be the wide use of direct means of evangelism and the effectiveness of youth conventions and summer camping programs in winning young people to Christ. Weak points are apparent in the relative ineffectiveness of local youth and young adult programs, along with the evident need for building up Sunday school attendance and men's work.

It seems clear that every effort should be made to strengthen the total program of the local town and country church. The needs of every age group and all types of people should be considered. A wide and varied program, ministering to individuals, families, and groups in the community, should be planned. For this has a direct bearing upon the ability of the church to influence men and women, boys and girls in our rural areas to commit their lives in complete trust to Christ as Saviour and Lord.

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* Digest made by Clayton A. Pepper of a thesis written by William Kastning of Austin, Colorado.

American Baptist Rural Churches

• Clayton A. Pepper has recently written a history of the development and achievement of the town and country church movement in the American Baptist Convention.

Beginning as early as 1898 in New York State, the movement has expanded until now there are more than twenty-five state convention areas of work in this field. American Baptists have a right to be proud of the contribution they have made to Protestant rural life.

Since 1929, responsibility for this work has been vested in the New York office of the American Baptist Home Mission Society, 164 Fifth Avenue, New York 10, N. Y.

Family Farms or Factory Farms

CHARLES E. KELLOGG

The family farm is regarded by st country people as the best way organize farm production. Many nd social reasons are behind this ion. Ideally, most people like to ownership by the family.

When most of us talk about the mily farm," we are thinking of a mercial farming enterprise that nishes income for a good Ameri- standard of living, primarily h family labor and management, h sometimes one or two paid ady workers and a little additional sonal labor.

On one side of this central con- t are farms, often operated by ilies, that return little besides e subsistence, and part-time farms ere a substantial portion of the ome is from off-farm employment. the other side are large-scale ms on which the labor of the ily, aside from management, ac- nts for only a small percentage the total. Examples include the alled "factory farms" that em- y large numbers of workers, es- ially seasonal workers, on a daily piece-work basis.

Many country people are seriously cerned that our present trends ard mechanization may give such economic advantage to the large- e farms that the number and wel- e of family farms will decline. is might happen, although in ent years there seems to have been le net trend in this direction. cent developments in design of chinery for family farms have de it possible to mechanize such ns fully, and this has led to some ease in the size of family farms not to any large trend toward poration farming.

The family farm has a more or less omatic "social security" system; t is, periods of illness, idleness, eation, and education are paid out of the farm business.

n contrast, on "factory farms" use seasonal labor (paid by the r, by the day, or by piece-work), most periods of illness, idleness, recreation, and education are not charged against the farm business. Even where the daily wage appears to be adequate, such items are not commonly covered. Then, too, wages for seasonal farm labor are sometimes low in relation to the required skill.

This important difference in the support of the labor force can give a considerable economic advantage to the factory farm over the family farm.

The objectives of social security systems and labor-relation programs affecting agricultural people should include measures that tend to equalize the returns for equivalent labor on all farms and not leave family farms at an economic disadvantage. With equivalent cost for labor there does not appear to be much prospect for a relative decline in the proportion of American farm production to be supplied from family farms.

At the same time, the use of family labor should not imply excessive child labor. Most family farms are widely regarded as nearly ideal places for children. They can be given light tasks with gradually increasing responsibilities. They can learn a great deal about natural things and can develop both dexterity and patience. But children need many kinds of things to do without too much of any one. Arduous or tedious jobs for long hours are not good, either in factories or on farms.

Dun & Bradstreet Hails Country Editor

• A recent paid advertisement by Dun & Bradstreet, one of a series on business and professional men, was a tribute to "the Country Editor."

The full text was as follows:

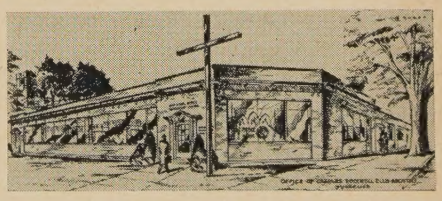
"He works in words that have the quiet flavor of wisdom. He makes himself understood without compromise at any level of intellect. The orbit of his world is small, but his ideas are as universal as all humanity. The circulation of his paper may be limited to a few thousand, but the subscription list is never a vague statistic covering a file of stencils. He deals in names that conjure the faces of neighbors.

"He has a sense of humor, and is inclined to laugh off the petty squabbles of the community. When a situation calls for candor, he speaks his mind with ink that sizzles on the page and burns the ears of purveyors of half-truths, scandal and fraud. His importance in the community is measured in the slow but steady accumulation of years of service. He is always part of the team of men and women who give head, heart and spine to the community.

"The Dun & Bradstreet staff has always found the country editor a stout defender of his community and a source of reliable information. When you ask him for facts, you usually get the answer straight from the shoulder."

New York State Protestant Center

• The new New York State Protestant Center was formally dedicated during the summer of 1955. The one-story structure (a former commercial building) is in the central part of Syracuse, at 600 West Genesee Street. It will be the formal headquarters of the New York State Council of Churches, the Presbyterian Synod of New York, and the Syracuse and Onondaga County Council of Churches. Other denominational headquarters are expected to be established in the center in the future.



New York State Protestant Center
600 West Genesee Street, Syracuse, N. Y.

The Lord's Acre Movement

• This year, 1955, marks the twenty-fifth anniversary of The Lord's Acre Movement, one of the projects of the Religious Department of the Farmers Federation, Asheville, North Carolina, of which the Rev. Dumont Clarke is director. Through the years, this Movement has spread to many parts of the world.

The Biblical practice of dedicating the first-fruits of the land and the firstlings of the livestock, together with the first-fruits of earning power, is proving adaptable to, and valuable for, the life of the Church in many lands.

Wherever the Lord's Acre Plan is carried on, it helps to increase the financial income of the church and its resources for benevolence. It supplements systematic giving and greatly aids building programs and missionary advances. It is an effective means for training both young and old in Christian stewardship, leading to tithing and increasing the tithe. It enables those without ready cash to make worthy contributions. The Lord's Acre Plan is an aid to the conservation of all natural resources, since it makes people more mindful that "the earth is the Lord's and the fulness thereof." This Plan has proved to be a means of raising up leadership and of deepening Christian influence in the community.

How to Use It

The Lord's Acre plan should be presented to the church with enthusiasm and conviction, usually as a supplementary form of stewardship. Early planning is most important, with appealing objectives such as church property improvement, pastor's visiting expense and a missionary project.

All salable field and stock projects are recommended. These may be worked as individual projects or as family or church group projects. Wage earners should be asked to join in the program by dedicating the first hour's wage each week.

Making enterprising use of available markets is the general procedure. There is often real opportunity to establish sales relations with members of adjoining town and city churches.

The Lord's Acre Harvest Sale has been found exceedingly helpful in many, many churches. It should be carried out only with wise planning and effective advertising.

Dedicated Projects

In Virginia, a remarkable cooperative organization of churches of different denominations, with the Lord's Acre plan as the basic feature of its program, has been developed under the title, "United Workers for Christ." In 1954, the combined Harvest Festival of these twenty-nine churches, at the county fair ground, with separate sales sections, brought a total of $13,462.75.

The five churches of the Piney Flats Methodist Parish, Tennessee, received a total of $3,600 from their Lord's Acre projects, which included the operation of a roadside market for the selling of Lord's Acre produce and a combined auction sale.

Members of the Mina, South Dakota Presbyterian Church, a small rural church, pledged to the church the income from five acres of Lord's Acre wheat from each farm family in order to raise money to remodel the building. Non-farm families pledged the equivalent. The result was the raising of $980, which was used to dig a basement, move the church, install wiring and a new furnace, and build a kitchen. This inspired the members to do still more. The church school, the Ladies Aid, and individual members gave

From a Lord's Acre Potato Crop, $2,500 was realized for a new educational building.

nough more to make a fund of over 2,500, which covered all the needed ork on the building.

And so it goes, around the world! he Lord's Acre plan strengthens e relation between worship and ork and helps to equip dedicated earts for more effective service in uman society.

Koinonia Farm

The story of Koinonia Farm, at mericus, Georgia, is a story without nding. The real beginning was in ouisville, Kentucky, where a group f Christian idealists began meeting seek fuller fellowship, deeper shar-ng, and a more realistic practice of rotherhood. Finding themselves andicapped by conflicting duties, vo families—the Clarence Jordans nd the Martin Englands—set out in 942 to establish an independent ommunity which would embody the ew Testament ideal of a Koinonia r an intimate, closely bound and eeply committed body of believers.

Today there are forty-nine men, omen and children at the Koinonia arm in Georgia. Resources in land, achinery, animals, houses and oods have multiplied many times lthough such factors as the constant xpansion and the calamitous Geor-ia drought of 1954 have made it ifficult to meet all financial needs.

While considering itself a church, the broadest sense, the organiza-on is highly dissimilar to almost all ther churches. It provides for all hases of life. Certainly, the group as felt itself to be more and more part of something bigger than oinonia Farm. It is a part of a orld-wide group of related fellow-ips in which men seek to live the fe of brothers and sisters in a mo-ent-to-moment, long-term, commit-ed relationship. This has been true espite relatively meager contact ith such groups as the Society of rothers, the Hutterian Brethren, nd the more widely based Inten-onal Communities.

One notable influence of Koinonia has been through an agricultural approach. With the first commercial White Leghorn flock in south Georgia, Koinonia has given direct aid in starting several flocks. Rotation of crops, diversity of farm enterprises, contouring and terracing land, and use of modern time and labor-saving machinery have also been areas in which Koinonia has given agricultural leadership.

A recreational program has been started which is opening many opportunities to spread the good work of the community, and there is a growing consciousness for deeper personal sacrifice and brother love.

—From a Fellowship of Intentional Communities *Newsletter*

Canada's Weekly Newspapers

• Canada has 963 weekly newspapers, with a combined circulation of 2,475,140. Some distribute a few hundred copies every week, while others have circulation in the thousands. Single or taken together, these weekly newspapers have a great influence on the thought and action of our people.

Community Worth

In a world where the quiet, intimate, stable pattern of the small community has been so severely shaken, Canada is fortunate in the manner of her growth. Throughout our development, from isolated farms to clusters of houses in villages serving wide farming areas, and then on to towns and a few cities, we have managed to keep one foot on the soil.

For a time people flowed from rural communities to the cities. This response to industrial evolution built crowded urban centers that have exploded, during the past ten years particularly, into myriad suburban satellites, each with its own interests, prides and headaches.

Reconstitution of the small face-to-face community can be of significant assistance in restoring a vigorous sense of human dignity and worth. There is no other environment that can nourish the intimate values of life and the acts of sympathy and mutual aid and the warm appreciation of personality that together go to make up the spirit of democracy. It is the small community that gives root and reality to what Canada does in the world of nations.

The weekly newspaper does not, as a rule, lose itself in political or other controversy, but rather seeks to bridge the gap between the citizen and his government by directing its public service enthusiasm at positive benefits to be sought. Improvement of health and living standards, preservation and utilization of natural resources, development of its neighborhood according to the superior qualities it has: these are domains in which the weekly press makes its constructive contributions.

—From *The Royal Bank of Canada Monthly Letter*

At Last—The Wren

• On Page 1 of *The Times Literary Supplement,* London, one reads that there has finally been published a monograph on the wren, a bird "that has for long defied close study." The wren is described as one of our most familiar, "yet least studied," of our birds.

Edward A. Armstrong writes a 320-page work, *The Wren,* giving a picture of the species, which is said to include "40 different races," found in many places including Iceland and the Aleutians. There are twenty photographs, forty-one maps and diagrams. (William Collins, London, 30 shillings.)

Silver Anniversary

• The Federal Extension Service, U.S. Department of Agriculture, celebrated the Silver Anniversary of the National 4-H Club June 15-22, 1955.

New England Rural Workers Conference

• The twenty-ninth annual Rural Church Workers Conference sponsored by the New England Town and Country Church Commission was held at Ocean Park, Maine, June 27-July 1, 1955. More than a hundred rural pastors, their wives, and other rural church workers considered the special needs and opportunities presented by the changing conditions in the New England rural scene, while their children (forty-seven of them, ranging in age from two weeks to seventeen years) enjoyed a carefully supervised program of their own. Each group presented substantial findings at the closing session which will form the background material for seminars on the same topics and under the same leadership at the National Convocation on the Church in Town and Country at Springfield, Massachusetts, October 18-20.

Resort Towns

The situations in resort areas were discussed under the leadership of the Rev. John Manter of the Mt. Desert Wider Parish, Maine. The group recommended programs for various age groups and interests to make visitors in the area more fully aware of the church. They felt that vacationers might provide substantial support to a church, financially and otherwise, but that they should not be allowed to over-subsidize the year-round church. Some vacationers create problems in a community by indulging in moral practices which become a temptation to the youth. When such problems arise a church must be wise in approaching them and concerned for their solution. Ministers in resort areas need to cooperate with the numerous agencies and activities which compete with the church for the attention of the people. A creative imagination in planning and offering special and unusual types of services, such as services in "drive-ins," services for golfers, hunters, fishermen, or services at hours best suited to the local people who work for the resort activities, helps to bring the church into close touch with all. The formation of community councils may help.

Depleted Population or Resources

Those studying depleted parishes with the Rev. Walter Brockway, Congregational Life Minister at Hebron, N. H., and the Rev. William Burger, Presbyterian Director for Northern New England, noted the population and economic losses evident in the northern New England Area. They discussed the use of especially trained leadership in churches, larger parishes, life ministry, or over-all missionary programs, such as the one instituted by the Presbyterians, for providing adequate leadership under these conditions. Problems of recruitment and types of workers best suited for creative work in depleted areas were discussed. The group recommended that these be considered missionary areas in which work should be done under the comity committees of State councils of churches. They felt that experimental work should be done to find a solution for each area.

Cooperative Church Relations

The seminar on ecumenical solutions to rural problems, led by the Rev. Maurice Mahler of Sterling, Mass., considered federations, larger parishes, yoked charges, and other community efforts now found in New England. They recommended that an effort be made to help people understand the spiritual need for uniting, the need for overcoming smallness and denominational differences. Blocks to union and/or cooperation include bequests "with strings," worship of buildings rather than God, fringe groups in the community, lack of evangelism, and Christians with limited experience of fellowship. Patience, care in selecting leaders, doing together what can be done better together, will help in effecting cooperation. The group recommended publication of pamphlets about effective ecumenical experiments, a meeting of ministers of federated churches in New England, and a survey of such churches in this area.

Rural-Urban and Non-Farm People

The group studying rural-urban relationships with the Rev. Paul Lynn of Hartford Seminary found that these fall into several types: communities changing from farm to non-farm occupations, rural villages invaded by young families from nearby expanding urban centers, and communities becoming bedrooms for workers in large industrial areas. These situations are constantly found in southern New England today. The church in such areas must face the changes and make adjustments to meet the need. The function of the church is to offer spiritual security, to provide opportunities for people to work together, to minister to the lonely, and to help with neighboring. The pastor should know his "sheep" by name and go where they are. The church should cooperate with the school and community organizations in a community council, but the minister's responsibility should be ministry, while others should share the executive work of the community.

Panorama

Dr. Walter Harrelson of Andover Newton Theological Seminary preceded each day's discussions with a devotional service under the pines. These were strengthened by the talks of the chaplain of the conference, the Rev. Wilbur Bull of Hanover, N. H. Addresses by the Rev. Charles Forsberg of the Massachusetts Baptist Convention, the Rev. James Glasse of Yale Divinity School and the Rev. Wesley Hotchkiss of the National Council of Congregational-Christian Churches served to bring a clear picture of the changing New England scene and provided material for the discussion groups. The presence of many pastors who have made a life commitment to rural service by joining the John Frederic Oberlin Fellowship added substantially to the value of those days. On the closing evening of the conference, preceeding the communion service, an

mpressive ceremony of induction vas held at which several more were velcomed into the ranks of this Fel- owship. This helped us to realize he particular dignity and grace of a ninistry in town and country hurches, close to the people, and n the places where the need is great, ven though material reward and isible returns are often meagre. We vent home glad that our lot is cast n "little country churches, among ims and birches."

—Gertrude G. Harris

Treasures

It often takes a crisis to show us vhat we really treasure. We may hink it is financial security but acrifice it to pay for the health of a nember of our family. We may think t is the approval of our neighbors ut cheerfully risk its loss in stand- ng up for our convictions about ace or war or liquor. We may think t is our soul and then compromise vith evil in order to get ahead. Thus ve find that where our treasure eally is, there our heart is also.

So it is important for each of us o know where our treasure is. And ve do not need a great crisis to show is. We can learn from a variety of lues.

One clue is the use we make of the ime that is entirely our own. Do we pend it doing something or watch- ng someone else—such as reading a ood book or watching television?

Another clue is the use we make f money. For what do we pay cash, ome what may? And for what do ve charge without knowing how we an pay for it?

Another clue lies in the sort of hing we think about when we are loing something that does not take nuch thought. What is the content f our day dreams?

All these and other indications nelp us to know where our treasure eally is. Figure out your answer. Vou may find as I do that your alance is on the side of the earthly. But there is time to shift your veight before you must part with arthly things and live with the reasure you have stored in heaven.

—Philip Humason Steinmetz

Old-Age and Survivors Insurance

• The 1954 amendments to the social security law contain two provisions of paramount interest to the rural clergy of the nation. First is the extension of coverage for old-age and survivors insurance to themselves on an individual elective basis. (See boxed information "Social Security for Clergymen" accompanying this article.) Second is the bringing of social security to most people who work for themselves, as farmers, or who are employed by someone else in agriculture.

With the enactment of the latter amendment to the old-age and survivors insurance program, a welfare need of non-urban communities is recognized and met; a traditional but outmoded distinction between city and country people is erased.

Interdependence

The urbanization of the countryside, in progress for many decades, has now reached the stage where rural and urban elements in our society function largely as a unit. What happens to either affects the welfare of both. When the economy of one is ailing, the prosperity of the other is jeopardized.

No one has been in a more favorable position to observe this change than the rural pastor. If he is a man well advanced in years, he may recall the days when the self-sufficiency of the farmstead still largely obtained. He has witnessed the mechanical and technological evolution of farming methods and farm living. What may have been an isolated community in the days of his first pastorate, may now be a segment of a "rurban" area. He, even better than the farmer and the farm family, is in a position to evaluate these changes, and to realize that rural society and urban society are now, for the greater part, as one, and interdependence is everywhere.

Occupations

One of the more significant changes in country life is the work pattern of the gainfully employed and self-employed members in the average country church congregation. In many parts of the country the days when farming was, by and large, a full-time year-around occupation are gone. Nearly one-fourth of all American farm operators now regard themselves occupationally as non-farmers; even among commercial farmers, one in ten has a main occupation other than farming. It should be borne in mind, also, that many farm operators who regard farming as their chief occupation accept seasonal non-farm employment to augment their income from agriculture.

Turning to farm employees, we find the work pattern even more complex. Many factors contribute to the dual occupational characteristics of present-day farm employees. First, the mechanization of farm operations which has reduced the need for farm employees in general. Second, the seasonal nature of farming methods. A survey made by the Bureau of the Census for the Bureau of Agricultural Economics in December 1951 reveals some significant facts about the working characteristics of farm employees. The survey estimated that there were 2,156,000 persons "who worked for farm wages 25 days or more" during the year. An outstanding finding of this survey, however, is that 43 percent of these employees did not perform farm work more than three months in the year. The men earned an average of $797, and the women $238.

It is obvious that these farm employees—nearly one-half of the total farm labor force—could not maintain a decent standard of living on their farm work and farm wages alone. Returning to the same survey, we find that the men in this group averaged 32 days in non-farm wage work, at which they earned an additional $238, while the women added $20 on the average to their income from non-farm work.

Benefits

To most farmers of the nation, the old-age insurance provisions of the social security law are a first consideration. Just what will social

(*Continued on Page* 14)

(*Continued from Page 13*)

security insurance mean to a farmer who retires at age 65 or later? Well, it will mean a fixed monthly income ranging from a minimum of $30 to a maximum of $108.50 for as long as he lives; he and his aged wife will be entitled to a total monthly benefit ranging from $45 to $162.80. If there are children still under 18, family benefits can total as much as $200 a month.

To those who are younger or in their middle years the *survivors insurance* provisions of this law are paramount in the years just ahead. In case of the death of a husband, a widow would be entitled to monthly benefits ranging from $30 to $81.40; a widow and minor children would be entitled to payments ranging from $45 to $200 monthly. In case the family breadwinner left no family, benefits could be paid to aged dependent parents.

Old-age and survivors insurance payments to an employed or self-employed person and his family are based on his average monthly earnings in covered work over a certain period of time. This "period," for practically all self-employed farmers and farm employees, starts with January 1, 1951, or the month in which the person reached age 22, if that is later. The average monthly earnings are determined by adding up all the covered earnings in the period and by dividing this total by the total of all the months in the period. It is well to bear in mind that all the months that have elapsed in the period must be used to make up the divisor, while only the total of earnings from covered work go to make up the dividend.

Obviously, time spent in uncovered work will reduce the amount of a person's average monthly earnings on which benefit payments to him and his family will be based. This has been the case of part-time farm employees and many self-employed farmers who also engage in non-farm work. Beginning with 1955, however, both their farm and non-farm earnings will be totalled to determine their average monthly earnings.

As old-age and survivors insurance is now a factor in the economic security of most farm families, pastors with rural congregations will want to do their part in informing church members of their rights and the degree of personal and family protection they are now building under the amended law. Old-age and survivors insurance is a subject for conversation after a family night dinner; it is a timely and pertinent topic for discussion at a meeting of a churchmen's club, or a gathering of a women's auxiliary. The nearest social security office will be glad to furnish printed information of a speaker for such occasions. The rural pastor and his flock have a common interest in this program which will provide a monthly income to a family when the breadwinner's earnings are cut off by old age or by death.

SOCIAL SECURITY FOR CLERGYMEN

Clergymen may acquire Federal old-age and survivors insurance protection as self-employed persons (whether they perform services as employees or self-employed individuals). Those who wish to become covered by the law can do so by means of an individual election without involving the church they serve.

If a minister wishes to come under the program he must formally indicate his desire by filing a Waiver Certificate on or before the due date of the Federal income tax return for the second taxable year ending after 1954.

Full information about old-age and survivors insurance may be secured without cost at the nearest social security district office.

—Publication Services, ROASI

Are You Moving?

• Please send your change of address to TOWN AND COUNTRY CHURCH.

THE CHAIRMAN'S CORNER

Why a Multiple-Staff Parish?

• These are days of high specialization, induced by the great complexity of our modern living. It is evidenced, for instance, in the many different specialists who care for our health. No one doctor claims general ability to give you proper care, but he is usually one of a clinical group, each contributing his specialization to provide you with the best possible care.

This sort of specialization has become the pattern of our educational program. The history teacher, the science teacher, the teacher of agriculture and others, is each specially trained in both subject matter and skills to do his particular job.

It is at this point where the town and country church has lost its position of leadership in many communities. It has not kept pace with the moving times. At one time the church's program was largely a preaching and pastoral visitation program, and the minister became something of a specialist in this sort of ministry. But now the local church of most denominations is expected to conduct a highly developed and sometimes technical Christian education program, a specialized program for youth, and a variety of programs for adults. It also calls for a community program of rather large dimensions.

These new jobs demand leadership at the top level no less professionally and technically trained than the educational leaders in our schools. The normally trained minister cannot hope to be adequately trained in all these fields. Therefore, a multiple staff in the church is coming to be recognized as a necessity in our day. To this end some parishes have created a staff with two or more specialists to serve the church. A Larger Parish may have a specialist in Christian education who gives her time in training leadership for the educational program of the parish. This parish may also call a minister of music, a youth worker, a parish visitor; these specialists may or may not be ordained ministers. If ordained, they may preach and per-

n other ministerial duties as as-
ned, but each will be responsible
making his specialized contribu-
n to the parish. Wherever this sort
program has been employed, the
ish has rediscovered its power to
ve the community more effectively
l to build a growing church. For
who hath eyes to see leadeth us.

—Henry S. Randolph

BOOK REVIEWS

sk of Christian Education. By D. Campbell Wyckoff. The Westminster Press, Philadelphia. 1955. $2.00.

Although Professor Wyckoff con-
les that the leaders of Christian
ucation are less confused today
n they have been for some years,
is not yet satisfied. He states that
first purpose in writing this book
to clear up some of the confusion
it exists today in Christian educa-
n theory and practice. To us this
reason enough for his work.

The author, however, admits to a
ond objective, namely, to provide
guide for Christian educators in
ting acquainted with their task
d in carrying it on. From cover to
ver, 168 pages, there is meat for
church school teachers and of-
als, directors of Christian educa-
n, pastors, and others with direct
ponsibilities for the teaching
nistry of the church.

From various approaches Professor
yckoff develops his underlying
ilosophy that the aim of Christian
ucation is to nurture the Christian
e. This immediately raises ques-
ns as to what is the Christian life,
w is it established, of what fibre is
built, and how long does it con-
ue? Compared to these, curricu-
n, methods, and organization are
nor matters.

Although the book is divided into
e parts, each of which is given
rough treatment, two seem to
nd out above all the rest. The
tions on *The Life in Christ* and
e Transformation of Personality
especially stimulating for teach-
ers who wish to re-evaluate the functions and bases of their high calling.

Professor Wycoff acknowledges the need for instruction in theology and for teaching Biblical content, but he emphasizes "that the Christian life in the last analysis does not depend upon exhaustive intellectual analyses or an intellectual assent to a set of doctrinal positions." He defines faith as "the quality that experience takes on when life is lived in Christ." He conceives the most promising approach to Christian education is to regard it as nurture within a fellowship, or nurture within a community.

Through the process of Christian education human personality is shaped, transformed, and reconstructed toward the life in Christ. Therefore it is essential that all Christian teachers know what personality is, how it develops, and how it becomes Christian. Professor Wyckoff's chapters covering these points are clear and striking.

Even though Professor Wyckoff would allow no Christian to escape his responsibility for Christian education, he realizes, like all who have a share in this great enterprise, that the most influential force is not the teacher, superintendent, or parent, but God Himself. Recognition of this simple fact on the part of America's three million Sunday school teachers might spearhead a Twentieth Century reformation.

The writer of this readable book is now Thomas W. Synott Professor of Christian Education at Princeton Theological Seminary. As addresses and discussions in leadership schools, meetings of church school teachers and officers, and conferences of parents, the contents of the book have been field tested, and are therefore presented in terms which any lay worker can readily comprehend, and in practical suggestions which they can use.

—Ira C. Sassaman

The People Act. By Elmore M. McKee. Harper and Brothers, New York. 1955. $3.50.

This is a collection of "Stories of how Americans are coming together to deal with their community problems." It is written by the "Originator" of The People Act Radio Program and former director of The People Act Center, with a foreword by Milton S. Eisenhower. The center was located at Pennsylvania State University.

The stories of eleven of thirty-eight communities that reported by radio are told. For thirteen weeks (December 1950 - March 1951) the NBC and The Twentieth Century Fund sponsored these broadcasts on 138 stations. The second series (twenty-six weeks in 1952) came under the direction of the Ford Foundation's TV-Radio Workshop. From these tape recordings came much of the quotable material for this book.

Elmore McKee's writing conveys the "you-are-there" feeling, from little Tintop (thirty-three friendly families) to the toughest cosmopolitan communities of Gary and Seattle, and the racial slum of Baltimore. Interviewers have done a commendable job in sensing the feelings of local residents. McKee has a genuine flair for colorful reporting.

A reader's first impression may be lots of folksy talk short on careful method reporting. On the other hand, the feeling grows that one is listening to the people talk from inside their own experience. It is not a stilted community theorist putting words into "leaders" mouths. One writes the principles on the margin as he reads:

Get people to talk out their own problems.
Shift to action committees or to official bodies.
Team up the natural and local professional leaders.
Use local institution resources (colleges).
Hold people responsible for their own world.

Then in chapter XIII, McKee spells out his version of principles:

1. The volunteer
2. Participation
3. Belonging
4. Interdependence

Chapter XIII seems to go too far afield, however, into uniting the world into organic wholeness. On

(*Continued on Page* 16)

Announcement Regarding
the 1955
Convocation on the Church in Town and Country

The Place and Time: Springfield, Massachusetts, October 18-20, 1955.

Registration Fee: A registration fee of $2.00 will be charged to help carry the expense of the Convocation. This is paid when you register at the Wesley Methodist Church, 741 State Street, Springfield, Mass.

Who May Attend: Everyone interested in the town and country church. For hotel reservations, write directly to the Charles Hotel or the Sheraton Hotel. There are also a limited number of rooms at the Y.M.C.A. For rooms in homes, make application to Mrs. E. M. Wolcott, Springfield Council of Churches, 50 Sumner Avenue, Springfield 8, Mass. Mrs. Wolcott cannot be responsible for any request received later than October 6, 1955.

(*Continued from Page* 15)

the other hand, this may be O.K. for this wholeness idea fits the theory that the community is the sandlot practice field for big league democracy and world affairs. It is perhaps the reviewers wish that, after all, it would have been well to have theorized a bit more.

This well written account reports the people's own ideas more directly than do such volumes as Poston's "Democracy Is You," or Colcord's "Your Community." It is more warmly personal than Tate's "Building A Better Home Town."

—J. P. Schmidt

From My Experience. By Louis Bromfield. Harper and Brothers, New York. 1955. $4.00.

"The pleasures and miseries of life on a farm" are recounted by Louis Bromfield, a novelist and farmer, in this interesting book. Mr. Bromfield operates the now famous Malabar Farm in central Ohio, in the heart of what has been called the Johnny Appleseed Country. Mr. Bromfield purchased several farms known as run-down and transformed them into "essentially a grass farm with about 300 acres of grass and legumes" as the basic crop.

Lately Mr. Bromfield sold at auction his beautiful dairy herd. This book frequently refers to pigs. And the Malabar idea has traveled to Brazil, where there is now a farm operated there on the invitation of people of that nation.

Mr. Bromfield is a frank, and often dogmatic, writer. He explains that he really likes people, in spite of numerous uncomplimentary references to bureaucratic minds. He has at Malabar Farm, Ohio, one of the largest agricultural libraries outside an agricultural college. Without planning at all, he now has a most successful roadside market. On his vegetable garden he has almost eliminated the use of insecticides.

Several years ago a group of rural church people called one Sunday afternoon at Malabar Farm. I had, before the visit, heard all sorts of comments about the place. Mr. Bromfield did not make any money —Mr. Bromfield made too much money. It was all a fad. So I arrived in a skeptical mood, but went away an admirer of the farmer and farm named "Malabar."

—Benson Y. Landis

Utopia and Experiment: Essays in the Sociology of Cooperation. By Henrik Infield. Frederick A. Praeger, New York, 1955. $3.50.

Henrik Infield is director of the Group Farming Research Institute. He has carried on many scientific studies of modern cooperative communities, such as the Mexican Ejidos, the French communities of work, and the settlements of Israel.

This book is arranged in two di tinct parts. The first gives descri tions of significant instances recent cooperative community d velopment and also discussions their most acute problems. This r veals a great variety in patter "compatible with cooperative far ing."

The second part has to do wit descriptions of methodologies d veloped, including the sociometr test.

Dr. Infield thinks that "sociolog cal research often has to concern i self not only with things as they ar but also with things as they ough to be." He believes that the man new cooperative communities various parts of the world "offe much attraction to fundament sociological research." For these com munities consist of people "activel searching for ways of working an living together in peace and ha mony."

—B. Y. I

The Rome Beauty

• A granite stone has been erecte on the banks of the Ohio River i Lawrence County, Ohio, to mar the birthplace of the apple, Rom Beauty, which, according to th *Rural New-Yorker,* ranks sixth i apple production in the Unite States.

In 1817, Joel Gillette in Rom Township gave a "weakling" amon young apple trees shipped to him t his young son, Alanson. The bo planted the tree near the Ohi River. By 1857 the River advance to destroy the tree, but meanwhil it had become the "progenitor of mighty race of apple trees."

A neighbor suggested that the ne variety be named for the townshi in which it was planted. The app was widely introduced by 1850 b H. N. Gillette, a cousin of Alanson'

The marker is in the county Ohio in the southeastern area, whe Ohio, Kentucky, and West Virgin meet.

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